ANCIENT and MODERN IDOLATRY

FASHIONABLE ATTIRE

Written and Arranged

— By —

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In this Book are Found the Testimonies of Mennonites, Baptists, Methodists, Congregationalists, Episcopalians, Editors, Educators, Etc.

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ANCIENT AND MODERN IDOLATRY— FASHIONABLE ATTIRE

Fashion is Idolatry

Fashionable and showy dressing has been, is yet, and always will be an idol. To bring it into court for judgment should not be necessary, for it has not one thing in its favor. It is an idol just as detestable as that which the Israelites worshiped when they forsook God, their Maker, to bow down to the golden calf and Baal and the host of heaven.

God did not even think fit to impanel a jury of men or angels to bring Israel to trial, but He considered them condemned before a jury of oxen and asses. "The ox knoweth his owner, and the ass his master's crib," "yet my people have forgotten me days without number."

An idol is a thing loved to excess. Dress is to many an object of greater devotion than the God of the universe, in whom they live and move and have their being; an object of greater attraction than the Lord Jesus Christ, who gave all, "became poor, that ye through his poverty might be rich."

The Birthday of Sin and Dress

Sin and dress on earth were born the same day and have manifested identical characteristics

down the ages. Pride was born in heaven in the heart of Lucifer. Since its beginning it has been noticeable in myriads of ways. The dressing of the body has been one of the main outlets of that heinous thing—pride.

The History of Dress

The entire history of dress is not very flattering. Adam and Eve started the tailoring business in a wrong way. The covering of fig leaves lacked in material and in cleansing power. God undertook for them at once. The job of clothing the guilty pair was a costly one for the Lord. The blood spilt to secure the skin of the beast for a covering was only a check written out in advance till His own Son would come four thousand years afterward, to satisfy justice and deposit full value in the bank of heaven, sufficient to forgive and clothe every sinner in creation with the robe of His righteousness and salvation.

There Are Other Idols

Fashion and dress are not the only idols that have wrecked the souls of men, but just now this is the one that is under inspection and criticism. This goddess is surely a Moloch that swallows its thousands of worhipers and devotees.

The First Bad Attire

Since God took issue so quickly with the first style of clothes, is it not strange that after six millenniums of time, man is still falling short of the true standards? The disease must be, and is, deep seated. The disease is not head, but heart, trouble. The affections are misplaced. They should be on higher and better objects.

Satan as a Dress Designer

Fashionable dress is Satan's dictation generally. Its origin can be traced to the "Evil Device University." It numbers its enslaved victims by the millions. Its appeal is still to the eyes instead of the soul. "It is pleasant to the eyes and good to look upon" was once heard in a garden near the Euphrates River. It is now heard from the three rivers which enclosed that place to the ends of the earth, and its echo is in the lost world as well.

The Dress Craze is Everywhere

Satan is the arch fiend for seduction and he mixes in fashion the virus of hell. He has society wrapped up in the dress business. He fills the newspapers with advertisements to forward his work. The magazines from cover to cover are blotched with his stains. He always stains—he never beautifies except to deceive. He always en-

chains and never sets free, except as a cat does a mouse, to satisfy his Satanic glee, and gloat over his victim. He monopolizes the bill boards along every car line. He occupies immense space in every show window. His dupes even advertise for him in the sanctuary of God, Easter moring being the devil's red letter day for that. Often the poor are thus driven out into the barren waste places of sin, because of the atmosphere of sedition in the house of God.

The Foul Imprints

Actually, Satan has the devotees of fashion on the run in their vanity, folly, shame, and madness. They even have no time or will to finish dressing. Thus they make a louder appeal to the baser passion of mankind. Even harlot attire has been seen draping women of undoubtedly pure character. Maidens who otherwise would blush with shame are chloroformed with "Well, it's style and they all do it." The glory and crown of woman is her modesty. "This class of girls," said a young college lad, who was trying to follow a life of purity, "throw monkey wrenches at a man's moral machinery."

Simplicity of attire promotes purity, but Satan is not handling that quality of goods. His foul imprints must be placed everywhere on the sands of time. God's pure blossoms must be nipped before natural fruitage. Some attire is like playing

with fire to the wearer—liable to damn the wearer and curse the attracted.

Fashion is a Thief

This unrighteous and superfluous mode of apparel costs the world billions of dollars annually. It blesses nobody, and renders souls desolate without number. It steals from man and robs God. It leaves depleted the mission coffers and the treasuries of God. It sends children to bed hungry and cold to satisfy a proud heart. It brings death to unborn children so that a life of indulgence in dress may not be hindered. It is a heartless monster. It leads to theft to keep up the wardrobe, and paves the way to murder for money to keep pace with society.

Fashion knows no restraint. The laws of the physical body are violated. The graveyard has many a body whose career was prematurely ended by undue exposure or the cramping of organs that could not, in consequence, properly function. The mind is dissipated by devouring fashion journals and inspecting fashion plates, while the evil is passed on to weary store clerks. More time is spent before the mirror than in prayer. More is spoken about dress than about heaven. Where your treasure is, there is your heart also.

The shrines of fashion are often crowded, while the temples of God are seldom attended by

this class, and their offspring have no time for God or His service.

Fashion is a Law-Breaker

Fashion violates the law of God at every point. In health; yet the Bible says that our bodies are the temple of the Holy Ghost. In economy; yet the will of God is that whatsoever we do in word or deed, shall be done to the glory of God. In convenience; yet what we do we are to do with our might, for there is no work nor device in the grave, whither we go. In modesty; yet God commands that our adorning be not that of the outward but of the inner man. It violates the way of God as to chastity, for it is written, "We are not called to uncleanness, but unto holiness." There is no neutral ground to occupy in this matter. It is either to obey God and common sense, or else adopt the world's regalia.

Men are Slaves as Well

The violations of the right standards are not only to be seen in women. Men have become effeminate, dudish, and vain. This is noticeable in the changeable colors and shapes of suits, the changing colors of neckwear, hats, and socks, as well as of vests and shoes, and in ornamentation such as gold stick pins, rings, gold watches, chains, and fobs, and fashionable moustaches. The rug-

ged maculine character is swallowed up by this weak and effeminate system. The nobler virtues are snuffed out like candles under a bushel.

The Child is Started Wrong

Millions of children are cradled in pride, reared in vanity, and nursed in extravagance. The bud is early deformed by the parent. The twig is started crooked—how can the tree be straight? The bodies are not recognized as temples of the Holy Ghost but as display depots for proud hearts.

True Salvation Sets Free

If conversion is not to liberate folks from such a system, what is it? If salvation does not set free from the curse of fashion it is a mere sham; heaven and hell are fictitious—just words to use—and have no real or solemn significance. **BEWARE!** They are eternal realities.

The power of this criminal idol, fashion, can be seen by observing church members that are conformed to the world. They had solemnly promised to God, before angels, men, and devils to forsake the vain pomp and glory of this world; yet how they cling to it all.

True Christians Lead in Safe Paths

Let not professed Christians look for this blinded and sin-scarred world to set the right pace

We are not here to follow styles but to set them. We are not here to be led but to lead. We are not here to follow but to be followed. What shall we tell the Lord at that day, after having adorned our bodies, not in modest apparel, but in costly array and expensive ornamentation? Death is fast taking us to the narrow house whence none return. May these bodies be His temples before the fair form shall be turned to corruption and dust by its own skin worms.

This booklet was written and arranged in a kindly spirit. This article was written with a soul love for humanity that is to be redeemed from Satan's thralldom. May God speed it on its errand of warning and edification.

The Better Way

What a pleasant change to think of one, Frances E. Havergal, who loved the Lord, though never having seen Him. When she gave up her jewelry and other like things, she said, "It is so sweet to be permitted to do a little thing for Him who loves us so."

What a marked contrast between the so-called "fashionable Christians" and the early Christian Church. An infidel wrote:—"These men win the hearts of the mass of the people because they give themselves to deeds of charity and pour contempt on the world." If the millions of Christians were

to live like that today, there would be no need to sing that song of the heathen who never heard the Gospel, "Nobody has ever told me before."

Not Too Late to Amend Now

Another consideration is that fashion demands time, thought and work. With eternity before, the coming of the Lord approaching, and the night coming when no man can work, may we be up and doing, thinking, and praying for souls, rather than thinking of how to bedeck our corruptible mortality.

The Big Little Things

It has been said that some of these things are little. That is true, but straws show which way the wind blows. People die of appendicitis. "Who hath despised the day of small things?" asks the Lord. The catalog of small things becomes an idol of immense proportions. Let us look at a partial list of them:

Costly array beyond necessity or practicality; expensive houses built for show; furniture for looks rather than service; changeable suits of apparel; filling closets with out-of-date clothing; jewelry of enormous cost, even rings alone costing America $60,000,000.00 annually; gold watches and chains; varied styles and colors of hats, neckwear, socks, and shoes; expensive shirts; kid gloves not worn for protection but looks; expensive cut glass;

bracelets, lockets, feathers, trimmings, embroidery, artificial flowers; birds cruelly killed to keep their plumage in good shape; automobiles with the first consideration show; expensive church houses built to outdo others, with stained glass windows, pipe organs, tall steeples, cushioned pews, while the poor whom Christ came to preach to are treated coldly—even Christ with His borrowed penny could not keep up so-called "church dues."

The Deadly Character

This list contains only a few of the many things that go to make up the idol of fashion. We may well say that the idol is only a germ and that it increases its kind. It is a parasite that saps the life out of the plant. It is a cancer that kills the soul.

No Neutrality

Many professed Christians and churches have surrendered unconditionally to the system. Oh, that God might arouse them from their sleep! Our prayer now is not only for them, but for ourselves. Oh, that their ears might tingle with the truth that the friendship of and conformity to the world puts them into the ranks of His enemies. There can be no neutrality, for "he that gathereth not with me scattereth."

Silenced Preachers

The tongues of too many preachers have cleaved to the roof of their mouths. Their salary has gagged them. The official board is their master. They have made them D. D.'s—dumb dogs—that cannot bark. The fashionable element carries the muzzles. They seem to have turned mute. Pride is withering the work of the Churches. Proud church members are a stumbling block. They are a laughing stock to infidels, for even an infidel knows that the Bible condemns the wearing of jewelry and ornaments.

The End is Coming

Fashion loving Christians drift with the current of the hell-bound world system. They are intoxicated with its spirit and do not recognize their own wretchedness. The hour-glass indicates that Christ's coming must be near. Babylon is falling. World systems are crumbling. Soon the righteous shall be taken away, and then the sad proclamation will be issued: "Babylon is fallen, is fallen."

True Liberty

The only true freedom is through obeying the truth. Fashion imposes slavery in its most odious form. A fashionable woman said to one dressed in plain garb, "You must be a happy woman." "What makes you think so?" she asked. "Be-

cause," she replied, "you do not have to care about style and its changes or worry that you are out of date."

The "Do Little" Danger

Some one may say that a little is all right, just so one does not go too far. That reminds me of the illustration I heard recently. A well-to-do man applied to a certain minister for membership in his church, and with great delight the minister said: "Sure, come; we will be so pleased to have you with us." "But," said the man, "I like to play cards a little." "Oh, that's all right." "But I like to dance a little." "Oh, that's all right, we have some like that." "But I like to go to the theater a little." "Oh, that will be all right." "Well," said the man, "I don't believe I want to join your church after all." "But why?" asked the minister. "Well, I am afraid you would let me go to hell a little." Beloved, I don't like the idea of "catering" after the world "just a little."

Conclusion

God helping us we want to stand with Him on this truth as well as on all others. What we have begun to say we now turn over to others. The men who have written the following pages have written well. They have been a help and blessing to us and we pass their message on for your consideration. May God bless it to every reader's heart.

THE BIBLE AND DRESS

1 *Where do we get the expression, "Nonconformity to the world?"*

As the words of Jesus, "Resist not evil" (Matt. 5:29), give rise to the term **nonresistance,** so the words of Paul, **"Be not conformed to this world"** (Rom. 12:2), evidently give rise to the term **"nonconformity to the world."**

2 *What importance do you attach to this doctrine as compared with other doctrines?*

The doctrine of nonconformity to the world in the fullest sense means **to be as different from the world as the world is different from the Bible.** It is therefore inseparable from true religion.

3 *Does nonconformity to the world include the dress?*

Since the Bible gives very definite teaching on dress which the world altogether ignores it is evident therefore that a Christian must either be different from the world in dress or different from the Bible.

4 *Is it a fact that the more spiritual people are the less attention they give to the dress question?*

No; else Peter and Paul would lack in spirituality, for they go into the details of the subject by the inspiration of the Holy Spirit.

A spiritual person **not having the full Gospel light on this subject** might indeed give it less attention than a **dead formalist,** but we may be sure that the more **spiritual** and **enlightened** people are, the more carefully they follow the scripture teaching in **all things.**

5 *Is it not a fact that the more of a clothes Christian a man is the more formal he gets?*

It is not true of such as are **regenerated** (I Pet. 1:13) and **consecrated** (Rom. 12:1), and **separated** (Rom. 12:2), for this also includes dress. "Not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

True, some teach, **form, form,** and **no heart;** and others teach **heart, heart,** and **no form:** but the Scriptures teach the **heart experience** and the **form** of **doctrine,** and neither are to be neglected or despised (Rom. 6:17).

6 *In what does plainness consist?*

If left to the average persons almost anything is plain—plain hat, plain ribbon, plain feather, going on to, plain worldliness, and ending in a plain delusion.

If left to the Bible it is dress that is **neat, modest, useful, comfortable, economical.**

7 *Can we not dress plain without having a regulation dress?*

While some **might,** churches never have. Where there is no **church regulation** there will be a gradual drift worldward until sooner or later there will be **world regulation** of dress by fashion's queen and the Word of God trampled under foot. We do not know of any exceptions to this rule.

8 *Has the Church a right to dictate in things that the Bible does not name?*

She certainly has—or else our brethren may engage in the liquor, opium, and tobacco traffic and introduce cards, billiards, and dances into church circles, and attend shows, theatres, horse races, etc.

The Church legislates on all such things on exactly the same grounds that she does on dress.

The Bible lays down the principles of right—gives sample violations and says—**"of such like"** (Gal. 5:21),

showing that there are unnumbered and unnamed evils which the **Church** must stand against (Acts 15:23-29).

We are commanded to submit to ordinances of **men** when they do not militate against the Word of God, **and we may be** sure that the Church has not been given less authority over her members.

9 *Is it not possible to be proud of plain clothes?*

Yes; or of one's face or form or children. The remedy, however, is simple—**get rid of the pride** and **fashion,** and the **humility** and **plain clothes** will fit nicely together as well as with everything else that God has approved.

10 *What is the use of so persistently advocating dress regulation when nearly all the professed Christian world ignores it?*

For the same reason that we testify against **war, secretism, life insurance, etc.,** because the unpopularity of a subject does not release us from our obligation to "declare all the counsel of God."

The negligence of the many make it all the heavier for the few.

At Christ's first coming most of the church people were wrong.

11 *Is there any religion in plain clothes?*

No; nor in baptism and communion, **but all three** are in true religion.

As a worldly spirit **manifests** itself in worldly dress, so a heavenly spirit manifests itself in "modest apparel" in accordance with the law of God.

12 *Do you think that none who dress fashionable are Christians?*

None who follow the fashions of the world are obedient to the Scriptures.

Some, like Chas. G. Finney, may be in the dark on the subject for a time.

We believe that such as knowingly persist in breaking the least commandment can not be saved without repentance, for it proves rebellion in the heart.

13 *What is the difference between having gold dollars in the pocket and wearing a gold ring on the finger?*

If the dollars are carried in the pursuit of lawful business the difference is that the Bible condemns the use of the ring and sanctions the use of the dollars.

The evil is not in the material but in the unscriptural use of it.

14 *Does not the Savior, in the parable of the prodigal son, sanction the wearing of a ring?*

Not more than He does the practice of dancing which He mentions in the same connection, and self-defense and fraud, etc., in other parables (Luke 12:39; 16:8).

Parables, like the sea, are good places in which to bathe and be refreshed, but if we go in farther than is intended for us we will endanger our lives.

If the Savior **endorses** all that He **mentions** in the parables then in the parable of the unjust steward **selfishness** and **dishonesty** are made virtues which we know would be doing violence to God's Word.

15 *Is it not well for the sake of influence to conform to the customs of the times?*

It is well in some things so to do, but never right to violate a Bible principle to get influence with men.

By compromise we may get the favor of sinners, but will lose the favor of God.

Paul and Silas did not have influence enough to keep out of jail, but they had power enough with God to confound their enemies and bring them to repentance.

16 *Is it wrong to have gold pins, buttons, watches, chains, etc., that are really useful?*

Many such things may be really **useful** and **neces-**

sary, but there is no Gospel reason why they **should be** made of gold.

Would it be right for us to wear shoes of gold? If not, why should we use gold in anything else where a cheaper and less showy material would do as well or better?

By wearing gold we lose our power in testimony for simplicity. Our own inconsistencies will be thrown back into our faces and we will either be compelled to put away "the appearance of evil" or stop advocating the Bible standard.

17 *Is it not foolish to contend over such little things as buttons, pins, chains, ruffles, laces, neckties, etc., while so many weightier things might engage the mind?*

The application of Gospel principles is **foolishness** to the Gentiles. (I Cor. 1:18-21).

Ingersoll thought it a foolish thing that a man should be put to death for picking up a few sticks on the sabbath.

He failed to see that it was the **inexcusable** breaking of a **great principle** in a **small matter.**

Little foxes spoil the vines.

Where a pig goes thru today a hog will go thru by and by.

If we surrender the **principle** in little things the larger things will soon follow.

What does it profit if we teach such virtues as **truthfulness, honesty, and temperance** while people know that we justify ourselves in their violations a little here and there as it suits our fancy or convenience? Likewise, what does it profit if our workers pour out their cataracts of denunciations against the larger manifestations of pride and nourish the smaller ones in their own bosom?

If these are really **little, insignificant things** they ought to be easily given up.

18 *Is there then only one form that meets the requirements of the Gospel?*

No indeed. But every Church that has not taken this matter up and acted upon it in a definite way finds today that while refusing or neglecting to give her members a **scriptural form** the **world** has laid upon them **an unscriptural** one with a strong hand.

19 *How do you account for able and earnest ministers who seem to have great power and yet have nothing in dress whatever?*

Not every one that does wonders is right with God (Matt. 7:22).

Because **gifted** men advocate war, and secretism, etc., is no proof that they are not wrong.

Men may speak with the **tongues of angels** and still be out of line with God.

There have been great and gifted men who have smitten Peter and Paul in the face on this subject. Some were plainly rebuked from heaven before they died, but only the judgment day can tell the full story.

God does mighty works thru men who have not yet received the whole truth (Acts 18:24-26), but never after they knowingly reject it.

20 *Is it not as great a sin to be slovenly as to be stylish?*

Both are conforming to the world. There is a world of proud people who live in a "vain show;" there is also a world of filth and crime who have no self-respect.

We should avoid the one by plainness and the other by neatness, thus striking the golden mean of Bible truth.

It is a great detriment that some seem to think that untidiness is **modest apparel** and others that there is nothing **neat** but **fashion.**

21 *In God's creation—mountains, forests, birds and flowers,—do we not see that God is the author and admirer of beauty? why should we not seek to have our personal appearance to correspond?*

It is wrong to draw lessons from nature that are contrary to revelation.

Shall we advocate free love because God created the domestic animals that way?

How prone people are to look into heaven above or in earth beneath for something to justify them in their course while they trample the Word of God under foot.

All creatures except man seem to be content with God's plan of dress for them.

The brown thrush and the sparrow seem to be just as content in their plain clothes as the peacock and the bird of paradise in their gaudy apparel. The attitude of the peacock would be hateful in mankind (Prov. 21:4).

Fashion is not beautiful—How **horrible** it is when out of date—well, it is never **in date** with God.

Real beauty is never out of date. The blue sky, the twinkling stars, the fleecy clouds, the waving trees, the blooming flowers, the babbling brook, the golden fields, the flocks and herds, the smile of a child, the ruddiness of youth, the white locks of the good, all are **unchangeably** beautiful.

What means this that the monstrosities of fashion are called beautiful by God's professed people today only to be horrified at them tomorrow? Why is the cape so hateful from year to year and a recent **fashion** form very closely resembling it so freely taken up? Will some one rise up and answer truly? Why do soldiers, sailors and nurses wear their uniforms with **high gratification** and so many church people wear their scriptural uniform like prisoners wear their stripes?

22 *When the heart is right will God condemn us for the kind of clothes we wear?*

When the heart is right we will neither lie, nor swear, nor violate God's rule of dress, nor any other commandment, small or great, upon which we have the light.

23 *Even if fashionable attire is wrong, would it not be better to say nothing about it in the church?*

It is a false peace which is based upon the suppression of truth.

Whenever a truth is unwelcome it will soon be lost.

It were better to lose members that are not true than to lose doctrines that are true.

24 *Should we give way to the majority on such things?*

We should not give up the truth if we must stand alone.

25 *What can be done to keep the church on scriptural ground in reference to dress?*

Teach it as fully and freely as any other doctrine of the Church and without apology.

Ordain only such for the work of the Church as are sound on this doctrine.

Make conference rulings that will be understood—we have dealt in generalities long enough.

Hold under censure such as persistently refuse to submit to the Church in this as well as other doctrines.

Avoid the error that the individual conscience is a sufficient safeguard.

Be assured that **either the Church or the world will** act **very definitely** in this matter.

26 *What is the result when we see people exceedingly careful about dress, but inconsistent in business and social life?*

They are a laughingstock to the world and a grief

to Christians and about as consistent as "Holiness unto the Lord," over a saloon.

The remedy is not to fight the scriptural dress, but the unscriptural conduct.

If a person's conduct here does not suit to a Christian garb how will he put on the wedding garment at last?

27 *Why can we not preserve plainness without regulation dress?*

If the Church decides what is **scriptural** and **wise** in dress, then it will necessarily result in dress regulation. If it be left to each individual then the Church surrenders her power of discipline, and whenever that restraint is removed she will drift away like a balloon cut loose in the wind.

28 *What are some of the strongest scriptures against worldliness in dress?*

As a general rule we find thru all the Bible that **pride, display** and **extravagance** are manifest in such as were out of harmony with God, and **humility, simplicity,** and **economy** is found with such as are in full submission to God.

The **"spoiled"** girls.—Jer. 4:30, 31.

The haughty women.—Isa. 3:16-24.

The stiff-necked people.—Ex. 33:5.

The hypocritical priests.—Matt. 23:5-7.

The proud king.—Acts 12:21.

Notice that all these things **showed in the dress.**

The plain positive Gospel rule we have in such scriptures as the following:—

"Be not conformed to this world" (Rom. 12:2).

"Love not the world, neither the things that are in the world" (I Jno. 2:15).

"Whosoever therefore will be the friend of the world is the enemy of God" (Jas. 4:4).

"The world is crucified unto me and I unto the world" (Gal. 6:14).

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance" (I Pet. 1:14).

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (I Pet. 3:3).

"In like manner also that women adorn themselves in modest apparel.....not with broidered hair, or gold, or pearls, or costly array" (I Tim. 2:9).

Besides this what waste of **time** and **means** and what fostering of soul destroying **pride** and **immorality!**

"Come ye let us walk in the light of the Lord" (Isa. 2:5).

George R. Brunk.

THE OLD MAN IN THE STYLISH CHURCH

Well wife, I've been to church today,
Been to a stylish one,
And seeing you can't go from home,
I'll tell you what was done.
You would have been surprised to see
What I saw there today;
The sisters were fixed up so fine,
They hardly bowed to pray.

I had on these coarse clothes of mine,
Not much the worse for wear,
But then, they knew I wasn't one
They call a millionaire;
So they led the old man to a seat
Away back by the door;
'Twas bookless and uncushioned,
A reserved seat for the poor.

Pretty soon there came a stranger,
With gold ring and clothing fine,
They led him to a cushioned seat,
Far in advance of mine;
I thought that wasn't exactly right,
To seat him up so near,
When he was young and I was old,
And very hard to hear.

But then, there is no accounting
For what some people do,
The finest clothing nowadays
Oft gets the finest pew;
But when we reach that blessed home
All undefiled by sin,
We'll see wealth begging at the gate,
While poverty goes in.

I could not hear the sermon,
I sat so far away,

So through the hours of service,
I could only watch and pray;
Watch the doings of the Christians,
Sitting near me round about,
Pray that God would make them pure within,
As they were pure without.

While I sat looking all around,
Upon the rich and great,
I kept thinking of the rich man,
And the beggar at his gate;
How by all but dogs forsaken
The poor beggar's form grew cold,
And the angels bore his spirit
To mansions built of gold.

How at last the rich man perished,
And his spirit took its flight,
From the purple and fine linen,
To the home of endless night;
There he learned as he stood gazing,
At the beggar in the sky,
It is not all of life to live,
Nor all of death to die.

I doubt not there were wealthy sires
In that religious fold,
Who went out from their dwellings,
Like the Pharisee of old,
Then returned home from their worship,
With a head uplifted high,
To spurn the hungry from their door,
With naught to satisfy.

Out, out, with such professions,
They are doing more today
To stop the weary sinner from
The Gospel's shining way
Than all the books of infidels,
Than all that has been tried
Since Christ was born in Bethlehem,
Since Christ was crucified.

How simple are the works of God,
And yet how very grand,

The shell in ocean caverns,
  The flowers on the land;
He gilds the clouds of evening with
  The gold light from His throne,
Not for the rich man only,
  Not for the poor alone.

Then why should man look down on man,
  Because of lack of gold?
Why seat him in the poorest pew,
  Because his clothes are old?
A heart with noble motives,
  A heart that God has blest,
May be beating heaven's music,
  Neath that faded coat and vest.

I am old, I may be childish,
  But I love simplicity,
I love to see it shining
  In a Christian's piety;
Jesus told us in His sermon,
  In Judea's mountains wild,
He that wants to go to heaven
  Must be like a little child.

Our heads are growing gray, dear wife,
  Our hearts are beating slow,
In a little while the Master,
  Will call for us to go;
When we reach the pearly gateways,
  And look with joyful eyes,
We'll see no stylish worship,
  In the temple of the skies.

—John H. Yates.

JOHN WESLEY ON DRESS

"It engenders pride, and where it is already, it increases it. All that desire to be clothed with humility abstain from that passion.

"It tends to breed and increase vanity. Aim at pleasing God alone, and all those ornaments will drop off.

"It tends to beget anger. It is only when you set loose to that outer adorning that you can 'in patience possess your soul.' Then only, when you have cast off your fondness of dress, will the peace of God reign in your hearts.

"Gay and costly apparel tends to create and inflame lust. You kindle a flame which at the same time consumes both yourself and your admirers. And it is well if it does not plunge both you and them in the flames of hell.

"The wearing costly array is directly the opposite of being adorned with good works. Every shilling which you save from your own apparel you may expend in relieving the necessities of the poor. Therefore every shilling which you needlessly spend on your apparel is in effect stolen from God and the poor. Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor!

"Have not many of you grown finer as fast as you have grown richer? As you increased in substance, have you not increased in dress? Witness the profusion of gauze or linen about your heads. What have you profited, then, by bearing the reproach of Christ?.....O ye petty triflers, I entreat you not to do the devil's work any longer!

"The putting on of costly apparel is exactly opposite of what the apostle terms the hidden man of the heart,.....and the whole nature of inward holiness. If you once had fellowship with the Father and Son, it now gradually declines, and you insensibly sink deeper and deeper into the spirit of the world. Why, then, does not every one that either loves or fears God flee from it as from the face of a serpent? Why do you still despise the express commandment of God uttered in the plainest terms? Why do you not obey the dictates of your own conscience?.....I warn you once more in the name and in the presence of God, that the number of those that rebel against God is no excuse for your rebellion.

"Now, today,.....cut off at one stroke, that sinful friendship with the ungodly and that sinful conformity to the world! Determine this day! Do not delay until tomorrow, lest you delay forever! Let me see before I die a Methodist congregation full as plain dressed as a Quaker congregation.

"Buy no velvets, no silks, no fine linen, no

superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening, or showy; nothing made in the very height of fashion, nothing to attract the attention of bystanders. I do not advise women to wear rings, ear-rings, necklaces, lace—of whatever kind or color—or ruffles, which by little and little may easily shoot out from one to twelve inches deep. Neither do I advise men to wear glittering or costly buckles or buttons, either on their coats or on their sleeves. It is true that these are little, very little things, which are not worth defending; therefore give them up, let them drop, throw them away without another word; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul."

FASHION AND THE GRAVEYARD

"Why do we wear black garments and call them 'mourning'? Black is by no means now the special livery of grief. If it ever had any significance in this respect the sacredness of the idea is quite lost. So universal is now the assumption of black raiment, that no wardrobe is complete without a suit of it. Therefore the adoption of it as an every-day costume has broken the exclusiveness of its claim as a mourning habit; since it is as likely to be a sign of vanity as of grief.

"Besides, if we believe that our beloved have gone to that land where there is no shadow of death, no tears, and no night, why should we wear a color which, denoting privation of life, also declares loss of life? The Mohammedan chooses blue, because it is the visible emblem of heaven. The ancient Greeks and Romans chose white, as typical of purity, and during the days of their mourning consecrated the flowers and garlands of their festivals to the graves of their beloved. Even pagan China favors the same color of light and purity. It is our modern Christianity which chooses for itself the shadow and the dolefulness of black.

"Yet Christ handselled the grave in spotless

linen, and the early Christians carried their dead to the grave with hymns of joy. St. Jerome commends those who omit a mourning habit. Cyprian goes much further and says he was 'ordered by divine revelation to preach that Christians should not lament their brethren delivered from the world, nor wear any mourning dress for them, seeing they were all gone to put on white raiment, lest they gave occasion for the scorn of unbelievers by lamenting those as lost whom we affirm to be with God.'

"But, supposing that mourning is really worn as an emblem of grief, why, then, make it the most costly materials, and in the most fashionable styles? Why call in the aids and extravagances of crape and heavy silk and dull jet? That this is habitually done defeats all that can be said in favor of the custom, and makes it the thinnest of mockeries.

"Black garments for the dead are part of the priestly machinery of an age which delighted in making 'transition' horrible; which originated the skull and cross-bones as an emblem and set a skeleton at every grave's mouth. It is a vulgar and sensational sentiment, the growth of a superstitious and ignorant age, and it naturally developed itself further in long strings of crawling black carriages, in black hearses and awful funeral plumes, in the ghastly shroud, and black pall and crape 'weepers.'

"The early English divines, the Nonconformists, and especially the Quakers, protested vigorously against such a misrepresentation of the highest and holiest of our hopes; and their arguments are worth recalling for our own consideration.

"1. They contend that the mourning habit had its origin in semi-barbarism, and before the revelation of eternal life through Jesus Christ.

"2. That the trappings of grief are childish where the grief is genuine, and mockery where it is not genuine.

"3. That if mourning garments are intended to remind the mourner of his loss, he ought not—if his sorrow is true—to need any such memento; and if they are designed to point out his grief to others, their object is unnecessary and immoral; while if they are designed as a consolation to the mourner, they must miss the intention by constantly reminding him of a past forever gone.

"4. Their inconvenience. Into the solemnity of the house of death, and perhaps into the very presence of overwhelming sorrow, must come dealers in mourning wares, and the makers of them; hired strangers may be sewing in the hushed rooms, and the household work is increased instead of lessened.

"5. Their bad moral influence. It is impossible but that the wearers of mourning must occupy themselves about the materials, fit and style,

and thus the lesson God would teach by the bereavement is much weakened, if not lost, in the consideration of veils and bonnets and mantles.

"6. The expense of such a habit. Often the necessity comes after long, depleting sickness, the purse is low, the heart is anxious and heavy with many cares, and for the robing of the body the soul is kept so troubled about debts and obligations that it misses altogether the lesson it ought to have learnt. The dead are not justly dealt with in such cases, their very memory becomes an anxiety, all the sweetness of their love and life is forgotten in the straits with which their death is mostly remembered.

"Scarce anything in our whole social economy needs such thorough reformation as the rites surrounding death and burial. If we believe that Christ died and rose again, and that through Him we also shall have eternal life, why, then, wear the garments of despair? It is pagan, not Christian, to assume even the appearance of those who sorrow as having no hope. Nothing, not even death, ought to prevail against us, or disturb our cheerful faith in the assurance 'it is well with the dead who die in the Lord.'"—Mrs. E. A. Barr.

THE WORLD SPEAKS ON INDECENCY IN DRESS

As our readers know, the last week of February was a week when all over the country women doctors and teachers put on a campaign of education regarding social diseases. Not only were women and girls informed of the menace of these diseases, and shown through moving pictures women suffering from diseases of this nature, but they were warned of their own responsibility. They were urged to teach children the story of life before it reached them through the mouth of the vulgar. They were also warned that woman's dress has been the source of trouble and temptation. So widespread has been this campaign that it assumed proportions which attracted the attention of all the leading papers, as well as of the women's clubs. The Outlook, for February 26, has the following:

"It is not amiss to call attention in these columns to the resolution adopted by the New York City Federation of Women's Clubs, in regard to women's dress, which we quote: 'Whereas, the designers of women's evening gowns have led fashion to the extreme limit of indecency, and this is having a most demoralizing effect upon the

youth of the country; therefore, be it resolved that we women of New York do all in our power to urge women to dress modestly, and that we, through a committee appointed by the president of the city federation, seek to control indecency in dress by appealing to designers of women's fashions and the leading shops, and by a public appeal to women.'

"In the discussion of this resolution, members of the federation stated that the fashion in evening gowns was particularly objected to, and declared that if they were not successful in their appeal to the designers and shop-keepers to bar such extreme styles, they would decline to purchase or wear the gowns. We hope that the women in other communities will follow the fashion which the women of New York City have set by this resolution."

The Georgette waists have been banned in the public schools of Des Moines this year, not because of their gossamer texture, which reveals the body, but because of the threatened coal situation. Country girls are not as a rule subject to rebuke for their evening gowns, but their bodices are as thin as the bodice of the fashionable city lady—disgracefully thin, very often, and with nothing to speak of under them. We need a campaign in the country for more petticoats under the sheer summer dress, corset covers that cover more of the body, and bodices higher in the neck.

There was a time when the bad woman could be told from the good woman by her dress. For the last few years this distinction has been made impossible because sweet, pure girls have thoughtlessly adopted the same dress as the woman of the streets. Here is where mothers should step in and as one person adopt the resolution adopted by the New York City Federation of Women's Clubs, thus helping to control indecency in dress.

—Wallace Farmer.

THE LOST HEATHEN AND DRESS

When the cry comes to your ears on every wind, from the ignorant and the lost of all nations, 'Come over and help us,' and every week brings some call to send the Gospel, to send tracts, and Bibles, and missionaries, to those who are perishing for lack of knowledge if you choose to expend money in following the fashions, it is a demonstration that reputation is your idol. Suppose now, for the sake of argument, it is not prohibited in the Word of God to follow the fashions, and that professing Christians, if they will, may innocently follow the fashions (I deny that it is innocent, but suppose it were), does not the fact that they do follow them—when there are such calls for money, and time, and thought, and labor to save souls—prove conclusively that they do not love God, nor the souls of men? Take the case of the woman whose husband is in slavery, and she is trying to raise money enough for his redemption. There she is, toiling and saving, rising up early, and sitting up late, and eating the bread of carefulness, because her husband—the father of her children, the friend of her youth—is in slavery. Now go to that woman and tell her that it is innocent for her to follow the fashions, and dress, and display like

her neighbors—will she do it? Why not? She does not desire to do it. She will scarcely buy herself a pair of shoes for her feet; she grudges almost the bread she eats—so intent is she on her object."

"Now suppose a person loves God, and the souls of men, and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashions? No, indeed; he will rather need a positive injunction to take what is needful for his own comfort and the support of his own life. Do not ask me why Abraham, and David, and Solomon, who were so rich, did not lay out their money in spreading the kingdom of God. Ah, tell me—did they enjoy the light that professors now enjoy? But suppose it were as allowable in you as it was in Abraham or David to be rich, and to lay out the property you possess in display, and pomp, and fashion—suppose it were perfectly innocent; who, that loves the Lord Jesus Christ would wish to lay out money in fashion, when they could lay it out to gratify the all-absorbing passion to do good to the souls of men? How many precious souls have gone down to death with a lie in their right hand, having never heard of the true God and the only Savior! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some

helpless orphan have been taught in the Sabbath school and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands, had you not been afraid of being thought unfashionable, and not 'like other folks;' had you not preferred adorning your persons, and cherishing the sweet, seductive feelings of vanity and pride."—Judson.

SHALL WE BE SINGULAR?

"Is it best for Christians to be singular?" Certainly; Christians are bound to be singular. They are called to be a peculiar people—that is, a singular people, essentially different from the rest of mankind. To manitain that we are not to be singular is the same as to maintain that we are to be conformed to the world. "Be not singular"—that is, be like the world. In other words, "Be ye conformed to the world." It is your duty to dress so plainly as to show to the world that you place no reliance on the things of fashion, and set no value at all on them, but despise and neglect them altogether. But unless you are singular, unless you separate yourselves from the fashions of the world, you show that you do value them. There is no way in which you can bear a proper testimony by your lives against the fashions of the world, you show that you do value them. There is no way in which you can bear a proper testimony by your lives against the fashions of the world but by dressing plainly. We do not mean that you should study singularity but that you should consult convenience, economy, and the glory of God, although it may be singular.—Finney.

SEVEN HELPFUL RULES

1. Be sure, in all your equipage and dress, and furniture, to show that you have no fellowship with the designs and principles of those who are aiming to adorn themselves, and to gain the applause of men. Aim directly at pleasing God.

2. Let economy be first consulted, and then convenience. Follow Christian economy—that is, save all you can for Christ's service; and then, let things be as convenient as Christian economy will admit.

3. Aim at promoting the health of the body; it is God's temple. Dress on sanitary principles.

4. Let your dress be made so as to promote neatness, tidiness, simplicity and good taste—not slouchily or repulsively.

5. Dress so that a sound reason can be given for the wearing of every article.

6. Let your dress be a rebuke to unreasonable fashion and extravagance, and a model worthy of imitation.

7. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.—Chas. J. Finney.

THE GODDESS OF FASHION

Various are the gods which men worship. In Daniel 3:1-8, we have a minute description of one made by Nebuchadnezzar, king of Babylon. Upon reading this account many, unconscious of their own bondage, are ready to vow with holy horror that they never would be found guilty of such abject bondage as the subjects of this king were.

Yet these same people today are worshiping a god very similar in many respects to this image of gold—and that is the goddess of fashion.

There are at least six points of similarity between these two gods:

1. The Image of Gold Had a Bad Origin.

It was conceived in the heart of one of the proudest and worst men probably in all the vast empire of Babylon. Nebuchadnezzar was a haughty, proud monarch. He was full of pomp and bombast. To such an extent did he go in his boastful career that the Almighty deprived him for some years of his reason, and made him eat grass like an ox.

And where do the fashions of this world originate? An old Scotch preacher is reported to

have said in a sermon at Aberdeen: "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." By the great bewitching power of this goddess Satan hopes to entrap millions into the same pit he himself has fallen into. From present appearances it would seem as though his harvest will be great.

2. **It Was an Exceedingly Expensive god.**

We are told that this image was sixty cubits or nine feet in breadth. It is not likely, therefore, that the whole image, from centre to circumference, was made of gold; but supposing it was only covered with a thin layer of gold, even then its costliness must have been immense. In this respect it bears a striking resemblance to the goddess of fashion. The amount of money she grinds out of the people, many of them poor, is something appalling. Even though the comforts of life are lacking, the last dollar must be spent for a dress or a hat in the latest style. Before one fashion is hardly worn out, on comes another. A death occurs in the family, and, though the purse has been drained by necessary expenses, perhaps many of the accounts yet unpaid, yards of expensive black crepe and suits of so-called mourning clothes must be bought, though there may be nothing on hand with which to pay the bills.

In this mad effort to keep up with the best of society so-called, many have gone down to financial ruin and others to keep up the show have been drawn into embezzlement, forgery and open theft. "The women of America spend more for artificial flowers for their hats and bonnets, a great deal, than the whole Church of God gives for missions. The extra buttons which the ladies of America put on their kid gloves would double the missionary contributions of the world."

3. **It Was a Very Cruel god.**

The command went forth that that image must be worshiped, and if they refused they must suffer the cruel death of being burned alive. And is there a tyrant more remorseless and exacting in his demands than fashion? Take, for example, the cruelties inflicted upon birds to gratify the pride of women. When the wings of seabirds are wanted they are wrenched off and the living, mutilated birds are thrown upon the water to die. The feathers of the white egret are obtained at the time when the bird is breeding, and thousands of young birds die of starvation, while the parent birds, which have been shot, lie festering in the sun. There is something peculiarly repulsive in seeing a woman adorned with feathers which were the beauty of a bird in the love season of the year.

The means often employed to secure the ornaments is shamefully cruel. A minister in the New

York Evangelist says: "In Louisville I saw in an apple orchard a man catching the southern red birds in a trap. He skinned them alive before my eyes. He was paid 50 cents each for their skins. Every red bird I have seen since in a milliner's shop, in a church, or on the street, has recalled that blear-eyed man, bloody-handed, amid the sweet fragrance and song of that peaceful orchard. Five hundred thousand skins of this species alone have been used this fall. Every humming bird I see on a woman's bonnet; every bright-hued wing or velvety breast of a bird that trims a fashionable hat, hurts me. A human scalp displayed by a savage is less barbarous, for at least human fought human, and the scalp is the reward of prowess, but the bird skin is the badge of cruelty and cowardice. Is womanhood inherently cruel, or only thoughtlessly so?"

A lady (?) faints to see a chicken's head cut off. Yet she attempts to worship the God of pity with a bird on her head which was caught in a padded trap and skinned alive to please her unholy pride. Perhaps this same merciful, benevolent, holy (?) creature is the preacher's wife! Shame!

A writer in the Christian Standard says: "Who can conceive of anything more incongruous than a number of women bowing around the sacramental altar to commemorate the atoning passion of our tender, merciful Lord with their heads decked out in the badges of cruel, carnal

pride, in the shape of dead birds, or nodding aigrettes, torn ruthlessly from the tortured breast of a little dying mother, while her nestlings are left to starve? Oh, the shame of it—the awful, cruel shame of it."

To satisfy the demands of this cruel god how many willingly rob their bodies of sufficient clothing! See the growing army of worshipers at this shrine who, to have their headgear in fashion, expose their heads and necks to biting winds and frost, bringing in its train coughs, colds, asthma, and wasting consumption. Hundreds impair their health and injure their vital organs for life by squeezing themselves with the corset into an unnatural shape. Thousands of poor helpless children are robbed of shoes and clothing by the demands made upon their parents by this monster—all to keep up an outward show of style.

4. **It was a Senseless god.**

This image served no earthly purpose whatever, except to gratify the pride and lust of Nebuchadnezzar. So of the fashions of this day—they are senseless and useless. The only thing they are good for is to gratify the awful pride of the human heart and to cater to the lusts of men. The unsightly bustle, the disgusting crinoline, big sleeves, frightful bangs and some other styles are samples of what the arch fiend is doing to debase women and to drown men in destruction with

them. These and many other fashions instead of improving the looks of the wearer make them appear ridiculous in the extreme.

5. **It was a Tyrannical god.**

Nebuchadnezzar gave no reason why his people should worship that image except that it was his own sweet will, and yet down upon their knees they must go, with the threat as to what he would do with them if they refused. So with this modern idol; no matter how silly, costly, cruel, or senseless the new fashion may be, it must be worshiped. You will be told that you might as well be out of the world as out of the fashion. If you don't worship it you will be hated and despised as much as the Hebrew children were. You will get in the furnace of persecution, sneer and reproach, which will be a worse one than theirs was, for they escaped in a few hours, whereas your furnace will be for life.

6. **It was a Very Popular god.**

Everything was calculated to make it so. 1. The king issued a command that it should be worshiped. 2. All the great men of the kingdom led the way. 3. All the people except three peculiar men bowed down to worship it. Who would dare stand out against such an overwhelming majority as this? 4. Then very charming music was given to enchant and draw the crowd. Who could have the nerve to withstand such influences

as these? It would require superhuman strength to take and maintain such a stand.

We know of no god more popular than fashion. Vast millions worship at its shrine. All classes—high and low, rich and poor, black and white, learned and illiterate are included among its votaries. The number who do not worship it are so ridiculously small they are laughed at wherever they go; they are about as peculiar and scarce as the three Hebrew children were.

And now what is to be done about this goddess of fashion? That there is any moral difference between prostitution before that image, and worshiping this modern idol, it would be difficult to prove. If one was a sin so is the other. But in view of the world-wide and ever-growing popularity of dame fashion, in view of the adamantine chains with which she enslaves her worshipers, the question arises: can anything be done to break her awful spell? Is there such a thing as deliverance from this mighty foe? Thank God there is Reformation will not do it; joining a church will not do it; baptism will not do it; confirmation will not do it, but old-fashioned Bible salvation will do it for the worst slave who ever looked in a glass. The grace of God will so completely break these chains that you will not want the fashions of a Christless world any more. You will look on them with disdain and contempt and you will be-

come as uncompromising as Shadrach, Meshach and Abednego were.

"Jesus the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless souls He speaks,
And life into the dead."

The following affecting lines tell the sad story of a young and beautiful lady who surrendered all for Christ, received His pardon and was happy in His love. But she was opposed by her father. At last he induced her to give up her Savior by giving her costly jewels and rich, fashionable attire. Not long after she died unsaved. She wore the baubles of vanity and pride for a short time, but she lost forever the white robe and a crown of glory.

"Go bring me," said the dying fair,
With anguish in her tone,
"Those costly robes and jewels rare—
Go bring them every one."
They strewed them on her dying bed,
Those robes of princely cost.
"Father," with bitterness she said,
"For these my soul is lost."

"With glorious hopes, I once was blest,
Nor feared the gaping tomb;
With heaven already in my breast,
I looked for heaven to come.
I heard a Savior's pard'ning voice,
My soul was filled with peace;
Father, you bought me with these toys,
I bartered heaven for these."

"Take them, they are the price of Blood,
For them I've lost my soul,
For them must bear the wrath of God
While ceaseless ages roll.

Remember, when you look on these,
  Your daughter's fearful doom;
That she, her pride and thine to please,
  Went quaking to the tomb."

"Go bear them from my sight and touch,
  Your gifts I here restore.
Keep them with care—they cost you much,
  They cost your daughter more.
Look on them every rolling year,
  Upon my dying day.
And drop for me the burning tear,"
  She said, and sunk away.

THE CHRISTIAN'S FASHION

"Old-fashioned"? Ay, we are; we do not dress
In each new flimsy fancy of the day,—
The fashions of this world that pass away;
We wear the robe of Jesus' righteousness.
It is our pride, our glory to confess
That we have found a grace that does not change
Though all on earth may alter and grow strange
Like worn-out garments in a mouldy press.
We have no honor in the world's blind eyes;
Our humble garb no "modern" shaping shows,
Men don the gaudy raiment that they prize,
The gauzy rags their worldly wisdom knows,
And call us foolish,—us, the only wise,
Who wear the wedding robe the King bestows.

'Tis ours to know that in the King's pure sight
We are all fair and glorious within,
Our hearts washed clean from every taint of sin,
Fit for the heavenly city's halls of light;
To see His face and walk with Him in white,
The golden glory of the temple pave,
Amid the songs ascending, wave on wave,
Where His redeemed shall serve Him, day and night,
Honor to Him who loved us, and who bought
Our ransom from this world's eternal loss;
Praises to Him who died for us, and taught
Our souls to count all worldly gain but dross;
To keep, despite earth's varying styles of thought
The old, unchanging fashion of the Cross.

—Annie J. Flint.

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